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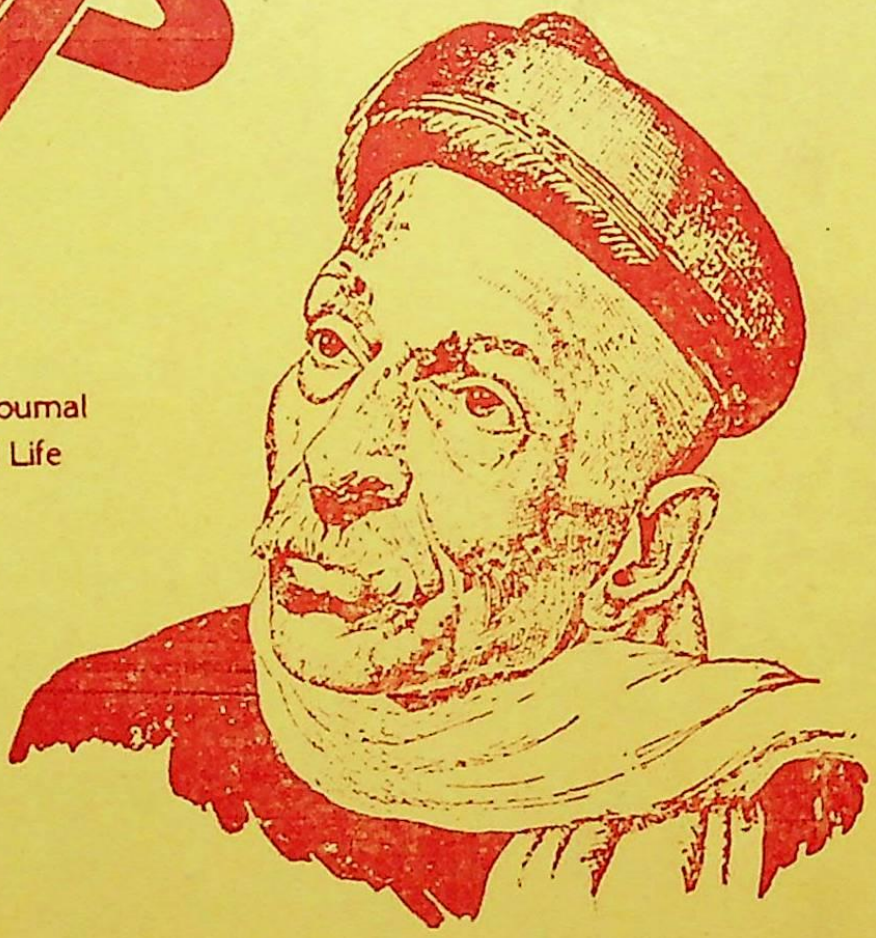
PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXII April 1988 No. 3

PRAYER

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

I bow down to the Spiritual Teacher.
He is the bliss of Brahman.
He gives the highest happiness.
He is absolute.
He is Knowledge incarnate.
He is beyond the dualities.
He is like the sky.
He considers statements like 'That thou art' as the aim.
He is one.
He is eternal.
He is pure.
He is steadfast.
He is the witness to all our thoughts.
He is beyond ideas.
He is free from the three qualities of Prakṛti.

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)
" One God, One World. One Humanity. "

Editor : **Pref. B. R. Modak,** *M. A., Ph.D.*

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Editorial

We are very happy to place in the hands of the readers this issue of the 'Pathway to God'.

Dr. P. Nagaraj Rao, who worked for a few years as Professor of Philosophy in Karnatak College, Dharwad, has pointed out in his 'Reflections on the Bhagavadgita' the greatness of that world-scripture as described by Śankarācārya, Rāmānujācārya, Madhvācārya, Mahatma Gandhi, Lokamanya Tilak, Dr. Radhakrishnan, Sri Aurobindo, Ananda Coomaraswamy and even by foreigners like Annie Besant, Sister Nivedita, Prof Edgerton, Aldous Huxley and poet Isherwood.

Sarvajna is a well known poet of Karnatak. The peculiarites and encydopaedic nature of his work have been nicely brought out by Dr. B. S. Naikar in his 'Sarvajna : The Itinerant poet of Karnatak'.

'Gangesha's Concept of Knowledge' is a scholarly article by Dr. R. I. Ingalalli. The Navya - Naiyāyika considers various definitions relating to right knowledge (Pramā) and comes to the conclusion regarding the correct definition.

Similarity in the spiritual experiences of Marathi and Kannada saints is expressed by Dr. Vijayā Telang in her article 'Gorakhanath, Amaranatha and Prabhudeva : A link'.

According to Madhva, the philosophy of Cārvāka is not to be followed, because Cārvāka does not accept Dharma. This is elaborated by Dr. D. N Shanbhag in 'Madhva, Cārvāka and Indian Tradition' He has detailed the dire consequences arising out of the non-acceptance of Dharma.

It is hoped that this issue will provide an intellectual feast to the readers.

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Statement about ownership and particulars about 'Pathway to God' quarterly Magazine

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REFLECTIONS ON THE BHAGAVADGITA

—**Dr. P. Nagaraj Rao**

The Bhagavadgita is one of the most admired and widely read religious classics of the world. It is situated in the great epic Mahabharata in the Bhisma-parva (Chapters 25 to 42) running to seven hundred verses. It is in the form of a dialgue between Lord incarnate, Krishna and his earnest disciple, the close companion, the chosen instrument and the representative man, Arjuna. The Epic is the longest book in the world containing a lakh of verses having 18 parvas (Chapters) narrating the saga of the cousins. It is a long drawn out saga of the struggle between Kauravas and Pandavas. Lord Vyasa weaves round it a main of ethical, philosophical and social material.

The Epic describes the play of the strong passions in the human breast, greed, jealousy, sensuality, addiction to drink, love of gambling, with great power and in pursuasive style. We have human life presented in all aspects embodying the virtues and vices. Further, the Epic contains memorable chunks of philosophic wisdom and great **stotras** like the **Yaksaprasna, Viduraniti, Sanatsujatiya, Gita, Visnu Sahasranama** and others. The **Shanti** and **Anushasana** parvas deal with Indian Ethics, politics and Law. The Central character Yudhisthira lives the ideal life in an atmosphere of betrayal, infidelty and pursuit of power. The Epic contains besides the common interest of the story, imperishable truths, that are the need of our age. It is not an exaggerated claim when the epic says :

> " On Dharma, Artha, Kama and Moksa, what is found here is found elsewhere what is not present here can be seen nowhere else."

The Gita has also unique place as a religious scripture. It is not a mere Hindu scripture. It is a world-scripture, that commands at once the loyalty and love of the ancient Acāryas (preceptors) and the modern savants down the ages. It has gone into thousand editions in seventy-five languages. It is acclaimed as the religion and philosophy for our times. It satisfies the demands of reason and the needs of humanity. Its message is a stern call for action, to all of us addressed through Arjuna, who was overcome by misplaced compassion in a context of duty. The book is addressed to Arjuna in an intense hour of crisis, when he was unhinged on the battlefield. He came to shoot but began to sob. It was not the usual philosophy, teaching that is given to the recluse in a hermitage, in a cave, in a mountain or in a monastery.

The immense popularity of the Gita is second to none. It arises from several reasons, **its formal excellence, its soulful message to distressed humanity and the way in which it is given and also its universal outlook and comprehension.**

The Gita is the essence of the Upanishads. A familiar verse compares the Upanishads to cows, the milkman to Lord Krishna, and Arjuna to the calf. Gita is the milk, the great **nectar** and the men of wisdom are its recipients.[1] The formal excellence of the classic arises from its huge **poetic expressiveness,** the **dialogue form** and the memorable participants of the dialogue.

The dialogue form has a philosophic ancestry. It is there in the Upanisad, in the doctrines of Gautama the Buddha and in the parables of Jesus and other prophets

---

1. सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधा मौक्तिा दुग्ध गीतामृतं महत् ॥

The dialogue form lays open, the pros and cons of an argument before us. Doubts are sorted out and objections are answered and clarified. It gives us rational and psychological reasons for the argument. It satisfies our intellect and gives us a sense of participation in the quest. There is no ramming our mind with ideas which we are to gulp down. Arjuna puts as many as 65 questions and the Lord sympathetically answers them all and sets his doubts at rest.

The literary value of the Gita is enormous. Its verses are sweet to the ear and easy to memorise. The **anustubh** metre is the pet of the poets. Prof. Edgerton writes, "The pithy **anustubh** verse, the flow of the lines, the similies and the metaphors give the Gita a form, the interest of which cannot be had in any dry analytical philosophical text. It is the best introduction to Indian thought and culture." Speaking about the musical quality of the classic Mascaro writes, "If a Bethovan could give us in music the spirit of the Bhagavadgita, (he exclaims) what a wonderful symphony we should hear!"

The poetic expressiveness of the work is best communicated to us through the apt similies and metaphors, that abound the Gita. They leap into life and linger in our mind and stick to our hearts and constitute memorable word-pictures.

Let me sample out from the Gita's plenty few. "The wiseman's power of self-control comes to him spontaneously as the withdrawal of the limbs of a tortoise." (II. 58)

यदा संहरते चाय कूर्मोऽङ्गानीव सर्वशः ।

"Desires blow us along the hurricane of our senses like the ship which will, drift with the winds as the tides run." (II. 69) If it is anchored there is no trouble.

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ।

The Gita describes our passions as wild enemies having for their loci the senses, and they destroy our wisdom and dislodge us from our duty. (III. 40)

इंद्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

We have the descriptions of the Ideal man under four different captions. The description of **Sthitaprajna** (The man of steadfast wisdom II. 55–72.) so impressed Gandhiji that he had adopted it for his prayer, in his book of **bhajans 'Ashrama Bhajanavali.'** The description of **Yogarudha** (the one who is established in Yoga is found in the sixth adhyāya. There in the description we come across the similie comparing the yogi to a lamp that is placed in a windless place where it does not flicler (VI. 19). Then we have the description of the **Bhakta** (devotee) in the twelfth adhyāya. And the last, the ideal man who transcends the sway of the three earthly **gunas (Trigunatita)** is seen in the fourteenth adhyāya.

The descriptions of the four ideal types we find are essentially humanitic in their outlook. Their life is **action-oriented.** They are all **Karma Yogis.** The two verses towards the end of the Second chapter give unforgettable images. "The wise man is wakeful when others fall asleep. He is asleep to all the trifles that worldly men are awake to." Heraclitus confirms this— "Those that are wakeful have one common world, and those that are asleep live in many worlds (II-68). There cannot be an image of vastness and fullness nobler than the ocean, to compare the man of steadfast wisdom into whose life enter all desires as the waters enter the sea. Though ever-filled, it remains ever within bounds (II-70).

In this connection I am reminded of Mahadev Desai's comments on this verse in his commentary on Gandhiji's

translation of the Gita, 'Anasakthi Yoga'. "The Yogi is one who reflects all..... who in the midst of raging storm and blinding spray, will keep this vision of the sun undisturbed, who looks difficulties and death in the face, who goes with the same mind to the shambles and the scaffold and whose mind is so serene that thunders rock him to sleep" (M. Desai, The Gospel of selfless action, P. 51).

The saints' effort is to keep away from vanity and to live God-centred lives treating their fellowmen as themselves. (VI. 30). In my study I have come across a compact passage describing the different aspects of human vanity. Somerset Maugham writes— "All sensible people know that vanity is the most devastating, the most universal and the most uneradicable passion, that afflicts the soul of men. It is again vanity that makes him deny its power. It is more consuming than love; with advancing years mercifully, you can snap your fingers at its error and servitude, but age cannot free you from the thraldom to vanity. Time can assuage the pangs of love, but only death can still the anguish of wounded vanity. Love is simple and seeks no subterfuge. But vanity covers you with a hundred disguises. It is a part and parcel of every virtue. It is rhe main spring of courage and strength, of ambition and it gives constancy to the love and endurance of the stoic. It adds fuel to the fire of the artist's desire for fame, and it is at once the support and compassion of the honest man's integrity; it peers even in the humility of the saint; you cannot escape it, even if you take pains to guard against it. It will make use of the very plans you use to trip you up. You are defenceless against its onslaughts, because you know not on what unprotected side it will attack you. Sincerity cannot ptotect you from its snare, no humour from its mockery."

The Gita gives us the sustained picture of the tree of Samsara in the XV chapter. "The world tree with its roots

above and branches below is unperishable Its leaves are the Chandas and he who knows it knows the Vedas. The branches extend above and below, and they are nourished by the dispositions of the Nature. Its twigs are the objects of the senses and its clustering roots spreading downwards give rise to actions in the world of men. Its form as such is not comprehended here, nor its end, nor its origin nor its existence. Having cut down this firm – rooted tree with the strong sword of **detachment,** the devotee says, "I seek refuge in that primal person from whom has come this eternal universe."

The met-physics of the Gita has attracted the admiration of the western scholars and scientists. "An observer who was watching the explosion of the atombomb on July 16, 1945 in the deep privacy of New Mexico desert closely gives the following account— Robert Oppenheimer was the director of the project at los Alamos : He grew tenser, as the last seconds ticked off. He scarcely breathed. He held on to a post to steady himself. When the announcer shouted 'Now' and there came this tremendous burst of light followed by ..... the deep glowing rear of explosion, his face relaxed in an expression of tremendous relief" Mr. Oppenheimer recalled the two lines in which God is the spokesman in the Gita (XI—32) :

> I am time, become death, the shatterer of worlds,
> waiting that hour that ripens to their doom.
> ('Religions of the world' by Myston Smith [1958] p—23)

The description of the Lord in different chapters with details are marvelling literary feats. Apart from the poetic expressiveness, what adds colour and accounts for the popularity of Gita is the teacher Lord incarnate Krishna's personality and that of the earnest student Arjuna.

Lord Krishna stands out as the splendid avatāra of the Lord in all glory. His place and function in Hinduism is

unrivalled and is full in all the spheres. His life and arts cover one third of the **Bhagavata Purana.** The word Krishna has entered Indian classic poetry, music, religion, philosophy and culture. If we take a cross-section of humaninty, the lovers and admirers of Krishna are there among all men differing in their age, sex, talents and profession. Among them are the intellectuals, saints, singers, children, the Brindavan gopis, the wise trusted Uddhava, the friendly Arjuna, Sudāma, the devotee Akrura, the elder Bhisma and the playful cowherd boys. The Lord's acts provide fun and frolic to children, evoke amorous feeling among the gopis and silent contemplation in the souls of the saints and sages. The appeal of the Lord Krishna's teachings has a Universal scope to men of different tempers e. g. the politician, the scholar, the statesmen, women, children—the hunch – backed Kubja, the wrestler chanura, not to speak of the great achāryas Śankara, Rāmānuja, Madhva, Nimbārka, Vallabha, Chaitanya and others. It would not be an exeggeration to state that the Indian Bhakti movement would be slim and anaemic without Lord Krishna.

Arjun is the well-known warrior, known for his valour, proud of his Gandiva and who could dart forth his arrows with both the hands (Savyasāchi). He was the celebrated hero who had rescued several damsels from distress by his valour. He secured immense wealth for the Rajasuya sacrifice. He is close companion, the chosen instrument and representative man. Such a hero was unhinged in the hour of trial. He had come to the battle sure of the righteousness of his cause, after failing at all measures of compromise, to shoot his enemies arrayed in the battle. He begins to sob and feels that fighting his enemies is not dharma and that he would live as a beggar to eke out his livelihood, than slay his preceptors, kinsmen and eat the blood-dipped food. He puts forth the arguments and

describes the war as cruel one. He is physically affected. He experiences the psyscho-somatic disturbances. He cries out "My limbs give way, my mouth is parched, my body trembles and my hair stands on end. Gandiva slips from my hand and my skin burns all over. I am not able to stand and my mind reels. I see adverse omens. I do not see any good in slaying my kinsmen in the fight. I desire no riches, nor kingdom, nor pleasure or the enjoyment of life." (I. 29–32). So saying Arjuna sits down in the rear part of the chariot, casting away his bow and arrow with a heart overwhelmed by grief" (I. 47)

It is at such a critical moment the Lord gave him the philosophy of action, revamped courage in him by a series of arguement. He spiritually rihabilitated Arjuna to the sense of his duty. In the words of Dr. Radhakrishan " As the dialogue proceeds, the dramatic element disappears. The echoes of the battle field die away, and we have an interview between God and man. The chariot of war becomes the lonely cell of meditation and a corner of the battle field, where noises of the world are stilled, a fit place for thoughts of the Supreme. (Indian Philosophy, I. 521).

The message and meaning of the Gita is alike acclaimed by tho ancient sages and modern savants down to our day. Sankaracharya exclaimed "It is enough if you read a little of Gita, it is as purifying as the water of the holy Ganges." In another place he writes "All other scriptures are, elaboration of the Gita. It is enough if we read the Gita" Ramanuja looks upon the Gita as the treasure house of devotion ripening into surrender to the Lord (Saranagat.). Sri Madhva describes the Gita as the honey of the Parijata tree (Gita Tatparya). Madhva writes "There on the battlefied of Kurukshetra, Lord Narayana instructs Arjuna the incarnation of Indra and a **pre-eminent adhikari**

and the one very dear to the Lord, who nearly undergoes a misconception of his duty due to his affection for his kith and kin, very nearly withdrew from fighting the battle. To him Lord taught that the supreme duty of a **Ksatriya** lies in punishing the enemies of the Supreme Narayana and his partisan abettor, with devotion as an offering to the Lord and everything other than this is **adharma,** for all values are governed by His dispensation".

In the history of Sanskrit literature, we have **several references of the Gita.** In Bana's Kadambari men are described as having attained great happiness by the recital of the Gita. In Kalhana's Rāja Tarangini (V. 125) it is on record that king Avantivarman had the Gita read to him in his last hours. From Alberuni's Indica the Gita is quoted about 20 times. He introduced the scripture to the Muslim world. Later Abdul Fazl and Falzi rendered it in prose and verse in Persian. The Gita was the first work that was translated into English by Charles Wilkins (1785). We have a prophetic Foreword to the translation from the pen of Warren Hastings, the 1st Governor General of India. He writes : "Works like the Bhagavad Gita will survive when the British dominion in India shall have long ceased to exist and when the sources which at once yielded of wealth and power are lost to remembrance." In his preface, Aldous Huxley endorses the perennial nature of the philosophy of the Gita. He writes in the preface to Isherwood's translation of the Gita "The Gita is one of the clearest and most comprehensive summaries of perennial philosophy ever to have been made. Hence, its enduring value is not only for Indians but for all mankind".

Gandhiji looked upon the Gita as his mother. He writes that his claim to interpret the Gita is not based on scholarship or erudition. He states "At the back of my reading there is the claim of an endeavour to enforce the meaning in my own conduct for an unbroken period of forty

years," He regards the Gita as his spiritual dictionary. " I lost my mother, who gave me birth long ago, but this eternal mother has completely filled her place, by my side ever since. She has never changed. She has never failed me, when I am in difficulty or distress. I seek refuge in her bosom. I can declare that the Gita is ever presenting me with fresh lessons and if somebody tells me, it is my delusion, I regard it as my richest treasure " The Gita inculcates in us the duty of perseverance in the face of seeming failure. It teaches us that we have right to action only, but not to the fruits thereof and that success and failure are one and the same at bottom. It calls upon us to dedicate ourselves, body, mind and soul to duty and not to become voluptuaries at the mercy of the chance and undisciplined impulses.

The Gita is our national scripture. Among our contemporary savants Tilak worked on the Gita in prison and gave us **Gita Rahasya** in Marathi. It is translated into English by Sukthankar. Tilak writes "The Gita is the most luminous and priceless gem. It gives peace to the afflicted souls, it makes us masters of spiritual wisdom — in short in all the languages of the world there is not a single book like the Gita which can acquaint us so well with the hidden truth of ages ..... It beautifully harmonises, the philosophy of action devotion and knowledge. It can easily be said to be the immortal fruit of the tree of the eternal Vedic religion". Tilak high-lights the message of the Gita, "Energyism is the true teaching of the Gita and all other things are only supporting energyism and are only ancillary to it. But no commentator has properly explained what this purport is and how that implied moral can be authoritatively based on Vedanta — philosophy. Whichever commentator is taken, he totally neglects **Upakrama** (beginning) of the Gita and the **Upasamhara** (conclusion) and **phala** and becomes engrossed in discussing from a Renunciatory point of view how the preaching of the Gita

about realisation of the Brahman or about Devotion support their relative cults as though it would be a great sin to link together a permanent union between Knowledge and Devotion, on one hand and action (Karma) on the other." (Vol. I pages 37-38)

Sri Aurobindo, after his religious experience wrote a series of articles in his journal Arya under the caption "Essays on the **Gita**." He writes— "Its (the Gita) teaching is universal whatever may have been its origin. Its language and structure and combination and balancing of ideas, belong neither to the temper of the sectarian teacher nor to the spirit of a vigorous dogmatist. It is the undulating, encircling movement of ideas which is the manifestation of a vast synthetic mind. It is the richest harvest of Indian culture (Essays on the Gita, p. 19)..... It is not a weapon for dialectical warfare, as the polimist commentators have made it out. It is a gate opening on the whole world of spiritual truth and experience and the view it gives us, embraces all the provinces of Supreme, ethical religion. It maps, but does not cut out or build hedges to confine our vision Our Art critic Ananda K. Comaraswamy observes "The Gita is the compendium of the whole of Vedic doctrine to be found in the earlier **Vedas, Brahmanas** and **Upanishads** and therefore the basis of all later developments. It can be regarded as the form of all Indian religion" (Hinuism and Buddhism, p. 5).

Speaking about the Universal outlook of the Gita prof. S. Radhakrishnan states in the introduction to his Gita translation "It gives utterance to the aspirations of pilgrims of all sects who seek to tread the inner way to the City of God. We touch reality most deeply, where men struggle, fail and triumph. Millions of Hindus for centuries have found comfort in this great book which sets forth in precise and penentrating words the essential principles of spiritual

religion which are not contingent on ill founded facts, unscintillating dogma or arbitrary tactics " (page. 11)..... It sets forth a tradition which has emerged from the religious life of mankind. It is articulated by a profound seer,who sees truth in its many sidedness and believes in its saving power. It represents not any sect of Hinduism, but Hinduism as a whole, not mere Hinduism, but religion as such in its universality, without limit of time and space (P. 12)

Dr. Annie Besant, who did more than other savants half-century ago to popularise the Gita and took up the Hindu way of life, writes : "The Gita is meant to lift the aspirant from **lower levels** of renunciation, when objects are renounced, to the **loftier** heights when desires are dead and where the yogi dwells in calm ceaseless contemplation, while the body and mind are actively employed in discharging the duties that fall to one's lot in life. The spiritual aspirant need not be a recluse, that unity with God can be achieved and manifested in the midst of worldly affairs— that the obstacles to spiritual life is not outside us but within us, such is the central leason of the Gita."

The poet Isherwood writes : "The essential message of Gita is timeless. Its words belong to no one language, race, or epoch. Incarnate God speaks to man, his friend. It has something to say urgently to every one of us." Edgerton writes that the Gita is India's favourite Bible. Sister Nivedita writes "Among the sacred writers of mankind there is probably no other religious classic which is so brief, so great, so comprehensive and so sharp. The place which the four gospels hold to Christiandom, the Gita holds to the world of Hinduism and in a very real sense to understand it, is to understand India." It is neither old, nor new. It is eternal. It is India's gift to Humanity. It embodies the principles of Hinduism." I cannot better write than quote Dr. Besant's warning

"Make no mistake, without Hinduism India has no future. Hinduism is the soil into which India's roots are struck and torn out of that, she will inevitably wither, as a tree out of its place". Indian culture represents the entire Philosophy of the Gita.

The Gita has a unique fascination for me among the religious classics of the world. The reason for it is not difficult to see. Even to the enlightened conscience of the XX century men who pri ie upon being Children of Reason and Science can look and fall back on the Gita for viable solutions to the crying needs and problems of our age and also for the individuals rent by conflicts. The more I read the book and ponder over its verses, I am persuaded that it is not only the best guide for our spiritual life, but also the indispensable manual for a secular, sane and safe social existence. It is not unprogressive, for it does not frown on the innocent joys men and women enjoy. It is also not hedonistic. It is value-oriented book for our age.

———

SARVAJNA :
THE ITINERANT POET OF KARNATAKA

—**Dr. Basavaraj S. Naikar**

Kannada literature is, simply inconceivable without a poet like Sarvajna. His poetry is so popular in Karnataka that he is quoted by the young and the old alike at as many occasions as possible with as spontaneous an impulse as possible. The appeal of his poetry is so universal that it easily cuts across the barriers of caste, creed, race or sex. Kannada poetry without Sarvajna is, therefore, like Telugu poetry without Vemana; Tamil poetry without Tiruvelluvar; Marathi poetry without Ramadas; Hindi poetry without Kabir; Sanskrit poetry without Bhartrihari; English poetry without Ezra Pound; Italian poetry without Dante; and Japanese poetry without Haiku. It does not, however, mean that Sarvajna's poetry bears an exact correspondence to the examples quoted above, but that each has at least a single quality which it shares with the poetry of Sarvajna. That, no doubt, explains the beauty and significance of his poetry as well as the universal appeal of a regional poet of India. Although born and bred in Karnataka, Sarvajna, unlike many other poets of the same (i. e. Kannada) language becomes a poet of the world by the sheer universality of his appeal. Who then is this great phenomenon called Sarvajna ?

Sarvajna, of course, is famous Kannada poet whose biography is as interesting as his poetry. Sarvajna hails from a village called Madagamasuru of Hirekerur taluka of Dharwad district in Karnataka State. The pre-natal history of Sarvajna is as interesting as his post-natal poetic career. Sarvajna is the son of Basavarasa begotten on Mali, a woman of potter community with whom he was tempted to

cohabit during the night on his return journey from Varanasi af er having a **darsan** and blessing of Lord Viswanatha. Basavarasa joins his wife later. The adulterine child was named as 'Sarvajna'. This is the commonly accepted biography of Sarvajna, although there is a controversy about his caste. The traditional portraits and paintings show Sarvajna as having nothing but a loin cloth and a woolen blanket across his shoulders, chappals under his feet, a distaff in his right hand and a begging bowl in his left, horizontal triple ashmarks on his forehead; an **istalinga** tied in a cloth and a rosary of **rudraksi** around his neck. The whole picture is that of a man of strong conviction walking in a brisk style. The poetry of such a fascinating man is as diversified as his personality. He pleases the reader with his humanism; he delights with his verbal melody and mellifluousness; instructs with ideals; and shocks with his frankness. He employs a variety of modes of addressing the audience. Now he advises, now he animadverts; now he satirises, now he sympathises; now he warns, now he suggests; now he sings and now he orders. Sarvajna is the best embodiment of the highest freedom of thought, feeling and action. Born to sing truth and truth alone, he could not be cowed down by any authority or dogma. Ever since his birth, Sarvajna is known to have started his poetic career. Although not formally trained in school, he became the most versatile student in the University of Life. As and when he met people, saw things and observed events on his endless journey from place to place, he composed his songs impromptu which supplied poetic and moral vitamins to the public. One of his ambitions was to sing freely and frankly about life.

Thus Sarvajna is a very interesting person both as a man and as a poet. In fact that is the reason why even the cowboy of Karnataka has his songs or **vacanas** on the tip of his tongue. How is his poetry then ?

Sarvajna's poetry is written in the form of **tripadi** or three-line form which roughly corresponds to the terza rima of the Italian poetry. It has twenty **matras** or digits in the first line; eighteen in the second; and thirteen in the third. The second syllable of each line rhymes with the corresponding ones of the other lines and contributes to the alliteration. Although Sarvajna was not the originator of this poetic and metric form, he gave a new currency to it by his exclusive and powerful use of the same in the manner in which Dante gave a new currency to terza rima although he was not the originator of that metre. Although **tripadi** form was used by a few poets before Sarvajna and by many poets after Sarvajna, nobody is so closely and vitally associated with this form which explains his enormous contribution to the Kannada literature. The **tripadi** form is obviously made of only three lines and easy to remember as well as to sing. The people of Karnataka, especially those of the northern part of Karnataka, sing it very effectively and rhythmically by repeating the second line which ultimately makes the **tripadi** a quartet in the oral transmission. Because of the rhythm and pithiness, the songs (or **vacanas** as they are called in Kannada) of Sarvajna assume the height and status of epigrams comparable to the sayings of Bhartrihari in Sanskrit, Somanatha in Kannada and Vemana in Telugu. Because of the ideal of his songs, they deserve the maximum place in a book of quotations. It is on account of their frankness, relevance and memorableness that people from maid servants to snobbish bureaucrats are inspired to quote him instantaneously at significant occasions of life. What then is the distinctiveness of Sarvajna's poetry ?

The first quality of Sarvajna's poety that strikes the attention of the reader is its all inclusive or encyclopaedic nature. There is nothing under the Karnataka sun that is irrelevant to his purpose. Sarvajna's interest in and

experience of life was so variegated that he could sing about anything and everything. That is why it is said in Karnataka that there is no topic untouched by Sarvajna, just as there is no leaf or shrub untouched by a goat. His interests ranged from the individual to the society; from secularism to religion; from yoga to prostitution; from philosophy to science; from agriculture to astrology; from civinity to sociology; from mythology to quotidian life and so on No other poet of Karnataka has so far dealt with such a bewilderingly wide range of topics. Sarvajna in this sense is simply unprecedented and incomparable. He, in fact, can be said to be a moving encyclopaedia. The beauty of his colloquial language makes his songs all the more effective and quotable and serve as folk proverbs or adages. The very name of 'Sarvajna' which means 'the omniscient' testifies to his comprehensive knowledge and vision of life. He warns people not to mistake him for an arrogant man but requests them to take him to be a man who learnt a bit from everybody and became a mountain of knowledge :

Sarvajna is not
A man of arrogance;
Earning a word of knowledge
From everybody,
He became
The veritable mountain of knowledge.

It is because of his ever readiness to learn things, he remained an eternal student who could not help teaching others what he had learnt. As he himself has declared, he has composed as many as 770077070 songs out of which only a few thousand are available now in print.

Sarvajna who is known for his keen observation of the society around him is really a man who has very close knowledge of the mass psychology or human nature in

general. His humanism enables him to understand and analyse the issues of life from a sympathetic point of view and suggests the humanistic solutions. He acts both as a social critic and as a social reformer simultaneously because although he points out the negative aspects of human society, he never fails to imply or point up to the highest ideals of the society, On the whole his social philosophy is a progressive one rather than a reactionary one. He, for example, criticises the caste – mongerism and the concomitant untouchability which is the bane of the Indian society in general. He says that the so called untouchables of the society are not to be kept aside or hated simply because of the accident of their birth in a particular caste. The untouchable or a **holeya** may eat the dead ox but he who kills the living animal and its flesh is a worse untouchable i. e. the caste-Hindu. Sarvajna implies that the caste of a person depends on his ethics rather than on his birth. He therefore asks :

Is the light of the untouchable
Inferior to other lights ?
Think not of caste or sub-caste;
Only he is superior
Who is liked by rhe Almighty.

He further points out that every man of every caste is equal to every other man of other caste in the eyes of God and that there is no separate quarters for untouchables in Heaven. Sarvajna teaches the basic lesson of democracy by saying that since every human being is made of seven ingredients **(dhatus)** and five elements and since everybody treads on the same earth, drinks the same water and uses the same fire, there is no need for caste-discrimination in the human society.

Sarvajna advises man to keep good company so that he can be sure of happiness and security in society. By contrast he advises man to avoid bad company :

Keeping good company
Is like tasting honey;
Keeping bad company
Is like touching drainage water.

He further expatiates upon the same subject in his other songs where he says that man's behaviour is shaped according to the company he keeps and that a man will become a virtuous one if he keeps good company whereas he will become a thief if he moves with thieves.

Sarvajna points out the extraordinary importance. need, necessity and nature of Guru which is a common feature of Pan-Hinduism. He says that Guru is he who shows the disciple the path of **moksa;** that there is no kith and kin greater than Guru; that the disciple should try to serve and please his Guru and not to comment upon him. He asks man to :

Be near the Guru
As his ox;
Be near the Guru
As a tree in his backyard;
Be near the Guru
As a pair of shoes under his feet.

He further points out that the disciple should not worry about the caste or creed or private life of the Guru as long as the latter does his duty earnestly and also that the disciple should have complete faith in the Guru because the Guru will save man even when the latter incurred the wrath of Lord Hara.

Although a believer in the Pan-Hindu ideals, Sarvajna is specially interested in Virasaivism which is a protestant form of Hinduism. The speciality of Virasaivism consists in the strong opposition to the ritualistic sacrifices sanctioned by the Vedic religion. Being a proponent of

Virasaivism, Sarvajna upholds the superiority of Lord Siva as against that of Lord Brahma or Lord Visnu. He, therefore, enjoins upon the believer the need for the worship of Lord Siva which guarantees the stay of that man in **Sivaloka** (i. e. world of Lord Siva). Sometimes Sarvajna uses the words like 'Linga' and 'Lord Siva' synonymously. 'Linga' in Virasaiva parlance means 'the Absolute'. He says :

Linga is present
In all things conceivable,
In rocks and breasts;
In measuring cans and sheep's
Droppings.
Can the **nigamas** understand this ?

Further Sarvajna enjoins upon the believer the worship of **istalinga** which is the physical symbol of the transcendental Reality. He also prescribes the high ethical code of conduct for the believer in his pursuit of the six–phase-path **(Satsthala Marga)** which makes him undergo the stages or phases of **Bhakta, Mahesa, Prasadi, Pranalingi, Sarana** and **Aikya.** The practice of yoga which is common to all the different branches of Hinduism is preached by Sarvajna to be of great importance. He says :

He is a yogi
Who leads the swan
From the eight – petals
To the centre of the lotus.

He points out the qualities of an ideal Yogi who should be free from the animalistic feelings like anger, arrogance, indulgence, greed, hunger and so on.

Sarvajna emphasises the importance of woman for human happiness in general. He says :

Terrestrial life
Is possible only through woman;
Celestial life
Is possible only through woman;
All peace and plenty
Is possible only through woman;
Is there anyone
Who wants not a woman ?

Not only that man cannot live without woman, but that even gods cannot live without woman. Lord Brahmā, Lord Visnu and Lord Siva also could not do without Saraswati, Laxmi and Parvati respectively. Sarvajna describes the different aspects of woman's life which provide beauty and meaning to man's life. The impenetrability of woman's nature is pointed out by him :

Is there anyone
Who has understood
The music of the ocean;
The turbulence of the sky;
The glory of Lord Sambhu and
The heart of woman ?

He also describes the indispensability of woman for man; the joys that man gets on account of woman; the temptations that are caused by woman to man and so on.

Sarvajna's freedom from inhibitions could be seen in his extensive description of the nature, the specialities, the privileges and the difficulties of prostitutes in general. The prostitute, according to him, has generally no belief in God, or Truth; has no charcter; no discrimination between one man and another; no class distinction; no morality; no sympathy; no constancy and so on. A sample can be seen in the following;

The fig tree has no flowers;
Tha monkey has no curls;
There is no medicine for death!
The whore has no sympathy.

Agriculture is given an extra-ordinary importance by Sarvajna and therefore he can be said to be a far better economist than even the modern economists. He declares that :

Knowledge of agriculture
Is far better and preferable
To crores of other branches of knowledge.
For, without agriculture
Tha country is sure to cease.

He, thus, points out the inevitability of agriculture for the growth of the nation and culture in general. Then he sings about the other aspects of agriculture like the indispensability of a cart and a pair of oxen for the agricultural profession; the regularity of work on the field; and the meticulous attention and gusto needed for the farmer. That is why Sarvajna opines that a village without a farmer is as deserted as a house without a cat.

Sarvajna's knowledge of astrology is as subtle as advanced He, for example, advises man as to how to calculate a particular point of time in a day in a week, or an eclipse and how to forecast the different types of rain by the position, colour and shape of clouds in the sky. Similarly he epigrammatically summarises the effects of different planets in diffenent zodiacal houses. For example, he says that Guru's entrance into the house of lamb (Mesa) brings a lot of rains and ensures plenty of crops and happiness to mankind. Guru's entrance into the house of scorpion (Vrischika) causes a great famine and war in the world and so on.

Sarvajna's medical advice to man consists not so much in the prescription of particular medicine as in the suggestion of the adaptation of certain food habits. In other words, he believes in the principle that prevention is better than cure. He describes the advantages of feeding on rice, jawar, millet and ragy. A man who feeds on mere rice grows weak and has to spend his money on the doctors but :

He who feeds on jowar
Will grow hefty like wolf;
He who feeds on dal and jaggery
Will indeed live long.

The best way to keep oneself healthy, according to Sarvajna, is to cultivate regular discipline. He says :

He who walks
A hundred and one steps
After feeding himself;
Warms his palms
At the oven-fire;
And sleeps on his left side
Will be a master of a physician.

He further advises man as to how to control his hunger; how to satisfy it; how to achieve a balance in the food; how to masticate and drink; how to elongate the life-span through an adjustment of food habits etc. Sarvajna thus performs the doctor's job without using the doctor's jargon.

To summarise even the major topics of Sarvajna's poetry is as difficult as to summarise an encyclopaedia. A brief survey of his major themes as discussed above is enough to prove the all-inclusiveness of his poetic vision which is again comparable to a tiny mirror reflecting the image of a huge elephant. His poems can be understood and classified in accordance with the style that he employs in his poems. Many of his poems sing of the 'desirables' of life. He says :

The bee is good to listen,
The jay is good to watch,
The word of promise is good to trust,
The company of the good is good to taste.

Many of his poems sing of 'undesirables' also which provide a contrast to the desirables :

The pangs of death are undesirable,
Undesirable is the poison of snake.
The enmity with the boatswain is undesirable,
Undesirable is the fight with the young.

Enigmatic or ridole-technique is another important feature of his songs. He seems to have been influenced by the riddle-songs **(Bedagina Vachanagalu)** of the Virasaiva mystics of the twelfth century Karnataka, especially those of Allamaprabhu. Such riddle-songs of Sarvajna have contributed a great deal to the riddles of the Kannada folklore. An example may be quoted :

It has horns and a tail
But no legs;
It flies in the air,
But it is not an eagle;
Let the poets tell the meaning.

The language used by Sarvajna in his songs is colloquial and is redolent of the Lingayat dialect of North-Karnataka, which is known for the raciness, pithiness, directness and vitality. Sarvajna is fond of certain figures of speech which are repeated in his songs. Similes, metaphors, paronomasia and pun are important among them. The main sentiments or **rasas** of his poetry are the erotic **(sringara),** the odious **(bibhatsa),** and the marvellous **(adbhuta).** Because of his rare combination of the widest range of interests with the most direct possible language further intensified by his humanistic approach, Sarvajna has captured the attention of the readers of all castes and classes and is relevantly quotable at all the major situations of life. May his tribe increase !

GANGESHA'S CONCEPT OF KNOWLEDGE (PRAMA)

—**Dr. R. I- Ingalalli**

1. Gaṅgeśa's **Tattva–cintamani**, the magnum opus of Navya-Nyāya is the paradigm of pramāṅa–śāstra, because **Tattva–cintamani** deals exclusively with pramāṇa (source of knowledge) as its subject matter. Following the Nyāya tradition of Gautama, Gaṅgeśa identifies four pramāṇas, pratyakṣa, anumāna, upamāna and śabda[1] in order to explicate the structure of each pramāṇa under a separate section. Since pramāṇa is the instrumental cause of pramā (pramā karaṇam pramāṇam),[2] in this paper an attempt has been made to understand the nature of pramā as explicated by Gaṅgeśa.

2. Pramā (Yathārthānubhava) is a species of jñāna. Accordingly jñāna (cognition) is either yathārtha (true) or ayathārtha (bhrama). Pramā (knowledge) is sharply distinguished from bhrama (error) by virtue of pramātva (knowledgeness) technically called the avacchhedaka (limitor) of pramā.[3]

3. Gaṅgeśa in the chapter on pramālakṣaṇa pūrvapakṣa* (pp 373-400) considers various views about the notion of pramā held by other schools. Subsequently in the section : Pramālakṣaṇa–siddhānta,* (pp. 401–429) Gaṅgeśa formulates adequate definitions of knowledge in order to explicate the structure of pramā as distinguished from apramā.

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(i) To the question what is pramātva (prāmāṇya), mainly Prabhākara's views are considered in the pūrva-pakṣa. Prābhākaras regard every jñāna as true. That is to say that every jñāna is pramā characterised by pramātva (prāmāṇya). Since jñānatva or anubhavatva, according to Prābhākaras is not a jāti (universal), pramātva or prāmāṇya is not jāti. Further a pramātva is not generic character or jāti because it is not free from sāmkarya (cross division) which is jātibādhaka. That is to say that pramātva is not vyāpyavṛtti (complete occurrence). Sometimes part of error may consist of knowledge (bhramāṅśe pramā). Thus pramātva and bhramatva may reside in the same locus as in the case of interference of two or more cognitions (samūhālambana jñāna).[4] The above objection reflects Prābhākaras metaphysical standpoint regarding the nature of jāti. According to that standpoint jāti can be present only in perceptible individual as instances of substance.[5] Hence jāti is absent in other categories like guṇa and karma. And jñāna or pramā is not viewed as a substance, hence pramātva or jñānatva is not a jāti

4. But the above objection does not stand to reason, for in the tradition of Nyāya four forms of pramā namely, pratyakṣa (perceptual knowledge), anumiti (inferential knowledge), upamiti (identificational knowledge) and śābda (testimonial knowledge) have been recognised. Since pramā is caused by pramāṇa, pramātva is considered to be Kāryatāvacchedaka (limitor of pramā which is the consequence of pramāṇa). Pramā is a species of jñāna which is an instance of Guṇa (quality). And guṇa according to Nyāya can possess guṇatva as its jāti. Therefore pramatva is jāti or universal and is manifested in the four forms of pramā.[6] Since pramātva also functions as limitor or avacchhedaka for each pramā, there is no possibility of sāṁkarya or overlapping of knowledge (pramā) and apramā (error). And even apramā (error) is also clearly demarked

by virtue of its limitor apramātva or bhramatva. Thus pramātva as jāti is present only in pramā and is absent in apramā.

5 Gaṅgeśa considers some definitions of pramātva given by different schools along with the criticisms.

D1 : Bhāṭṭas formulate the definition of pramātva in terms of the property of apprehension of previously unapprehended true cognition (yathārthāgṛhīta-grāhitvaṁ). According to this definition pramā as knowledge is a new understanding of a true cognition. Hence novelty (anadhigatattva) as defining property of pramā (knowledge) negates true memory cognition as pramā.

But D1 is too narrow as it is not applicable to a series of true cognitions about the same object. For example in the perception of a pillar, even though there is no novelty of perception, perceptual knowledge is obtained.[7]

Subsequently (D2) pramātva as yathārthānubhavatvam is also not satisfactory. According to D2 : Pramā (knowledge) is apprehension of that true cognition resembling its object (yathārtha). But possibly there could be no resemblance between true cognition and its object,[8] because cognition as a quality and object as substance belong to different orders of reality. For example there is no structural similarity between the true cognition 'this is a pot' and the object 'pot'. But if similarity between a cognition and its object is taken for granted, in that case one has to accept the similarity between false cognition and its object.

D3 : Pramātve cannot be defined as the property of being uncontradicted experience (abādhitānubhavatvam),[9] because it is possible that contradictory cognition (bādha) is itself true, through contradictory relation (bādhakajnāña).

For instance the fact that p is contradicted by –P it does not follow that p is false or that –P is true.

D4 : Pramātva cannot be defined in terms of saṁvādyanubhavatvam (experience of coherence), because coherence which is 'being mentioned as consistent with another cognition' may also be found in cases of error also.[10] Accordingly D4 is too wide as it is applicable to true and false cognitions.

D5 : Pramātva cannot be defined in terms of samartha-pravṛttijanakatvam (means of successful activity) for the definition does not accomodate an instance of pramā where due to some reason no fruitful activity follows. For instance, cases of upekṣā — pramā do not cause any pragmatic activity.[11]

D6 : Pramātva as tattvānubhavatvam (the property of being experience of the real) excludes the species of pramā about non existence of facts.[12] Hence the definition is too narrow.

D7 : Pramātva cannot be defined as the characteristic property of an experience of the qualifier as a property which is not the counter positive of an absolute obsence residing in the qualificandum (viśeṣyaniṣṭhātyantābhāvā pratiyogi-dharma prakārakānubhavatvam). Because D7 is not applicable to a certain type of pramā (knowledge) of conjunction which is characterised by incomplete occurrence (avyāpyavṛtti) And in case of conjunctive knowledge, conjunction may be absent in the qualificandum and consequently there may be the counter-positive of an absence residing in the qualificandum.[13] Avyāpya-vṛtti (incomplete occurrance) is a relation such that qualifier occurs in only part of qualificandum. In the case of a monkey on a tree, the monkey is related to a part of the tree, say one of its branches, by virtue of its contact. And

constant absence of contact related to the other parts of the tree such as the roots having absolute absence of the monkey is considered to be avyāpya-vṛtti (incomplete occurrence)

D8 : Pramātva cannot be defined in terms of Viśesyavṛttyanyonyābhāva-pratiyogitāvacchhedaka – dharma-prakārakānubhavatvam (the property of an experience where qualifier is not a property which limits the counter-positiveness of a mutual absence residing in the qualificandum).[14] In other words pramā (knowledge) cannot be defined as an experience of qualities as related to its qualificandum where qualifier is not a property which limits the counter-positiveness of mutual absence residing in the qualificandum. The inadequacy of D8 becomes clearer by the following illustration. The true cognition (p) that 'This tree has conjunction with monkey' has qualifier namely conjunction with monkey, whose absence is in the qualificandum namely 'This tree' because there is also another true cognition with the same qualificandum namely 'This tree is one having no conjunction with the monkey in another part of the tree.' Consequently there is in the qualificandum (this tree) also a mutual absence (or difference) whose counter-positive is 'one having conjunction with monkey.' And the limitor of the counter-positiveness is tne property of being the conjunction which is the qualifier of the true cognition that 'this tree has the conjunction with the monkey.'

D9 : Pramā or knowledge cannot be defined in terms of an experience of a cognition which does not have a qualifier non-resident in the qualificandum (viśesyāvrttya-prakārakānubhava). Because the definition is not applicable to the conjunction of true cognitions namely 'These are a pot and a cloth.'[15] Here the qualifier 'potness' is absent in the cloth, and the qualifier 'clothness' is absent in the

pot. Hence the D9 is too narrow. And D9 is also too wide as it is applicable to the conjunction of true and false cognitions or knowledge and error (pramā-apramā-samūha) combined.

D10 : Pramā cannot be defined as an experience of a cognition whose qualifier is a part of the contentness of that cognition (Viṣayatāsamānādhikaraṇa prakarakānubhavha). This is so because D 10 is not applicable to non – qualificative cognition (nirvikalpakajñāna)[16] which is devoid of a qualifier (prakāra). Secondly D10 is also applicable to error partially containing knowledge (bhramatvaṁśe pramā). Thus any kind of characterisation of pramā in terms of prakāra (qualifier) is an instance of incomplete definition fot it is not applicable to non–qualificative (nirvikalpakajñāna) which has no qualifier (prakāra).

6. But since according to Gaṅgeśa (nirvikalpaka–jñāna) is excluded from the distinction of pramā and apramā, or it is neutral to truth values,[17] the definition may not be defective due to the presence of prakāra (qualifier). As a matter of fact Gaṅgeśa formulates the definition of pramā containing qualifier as one of the elements in the definiens.

Gaṅgeśa's pramāṇa–lakṣaṇa siddhānta begins with the formulation of adequate definition of pramā as follows :

D = Pramā (knowledge) is an experience of a fact as it is.[18] Technical formulation of this definition is :

D = Pramā (knowledge) is an experience of the qualifier belonging to its qualificand through appropriate relation.[19] Or more formally, pramā (knowledge) is an apprehension of a true cognition such that its qualifier (prakāra) is appropriately related to its qualificand.

Prakāraka is paraphrased as the apprehension of a certain cognition, whose qualifier belongs to its qualificand.

An important component of pramā (knowledge) is a true cognition. The structure of true cognition consists of qualificand, qualifier and relation which relates qualifier to its qualificand. For example the true cognition that 'the pot is blue' consists of 'pot' as qualificand and 'blue' as the qualifier of the qualificand 'pot', the relation of blue to pot is known as inherence.

7. But it may be objected that the definition (D) applies to a cognition of ghaṭa (pot) when tadvati is interpreted as ghaṭatvādhikaraṇa (locus of potness) but it is not applicable to a cognition that 'ghaṭatva is in ghaṭa' for ghaṭatva is not the adhikaraṇa of ghaṭa. Thus the expression 'tadvati' cannot function in this case and consequently the definition D) is too narrow as it is not applicable to certain cases of pramā.[21] This objection is not correct because in the alleged true cognition 'the pot-hood is in pot', the viśeṣya is 'pot-hood' and prakāra is pot. The appropriate relation which holds good between 'pot-hood' and 'pot' is inherence (samavāya). And tadvati means tatsambandhavati.[22] In other words viśeṣya must possess a legitimate relation with its prakāra and hence D is applicable to the above type of knowledge (pramā).

Now it is interesting to see how the definition (D) applies to cases of pramā (knowledge) only, but does not apply to error (apramā) or false belief. Consider an instance of knowledge that 'This is silver.' This knowledge is constituted by 'This' as viśeṣya and the three qualifiers 'thisness', 'silver' and 'silverness'. If we take the qualifier 'silverness' as the value of the variable 'tat', then in that case the knowledge is one which has 'silverness' as its qualifier. Accordingly knowledge is rajatatva-prakāraka. Since the qualificand 'this' refers to a real silver,

consequently this possesses silverness. Thus the knowledge (pramā) that 'This is silver' is equivalent to the pramā as characterised by the expression, rajatatva – prakārakānubhava.[23] In other words the pramātva in the present context, is characterised by the property of rajatatva-prakārakatva.

8. Let us take a case of error where a piece of shell is mistaken for silver. The erroneous cognition is expressed as 'this is silver'. This cognition has also 'silverness' as its prakāra) (qualifier) .But the qualifier 'silverness' does not belong to the qualificand **this;** that is to say that **this** is not rajatatvavat. Similarly a doubtful cognition as an instance of apramā is not satisfied by D as mutually incompatible properties cannot belong to the thing designated by 'this'. Hence the definition D does not apply to erroneous and doubtful cognitions. Both erroneous and doubtful cognitions are satisfied by the definition of apramā (D') :

tadabhāvavati tatprakāraka jñānam apramā.[24]

= Apramā (false belief) is an apprehension of a false cognition in which qualifier (prakāra) is not appropriately related to qualificand (viśeṣya).

9. Since the definitions of knowledge (D) and error (D') are mutually incompatible, it is not the case that D and D' function towards the same cognition, because they are applicable to mutually exclusive cognitions. In other words D is applicable only to pramā whereas D' is applicable to apramā only.

Pramā in relation to Pramāṇa, prameya and pramāṛ is to be analysed as follows :

Pramā is justified true cognition because pramā is grounded in pramāṇa and hence pramā is justified by pramāṇa.

Pramātṛ possesses pramā if and only if

(i) there is a true cognition of a prameya (object);

(ii) Pramatṛ apprehends that true cognition

and (iii) that true cognition is justified by a pramāṇa.

The structure of pramā is similar to the structure of knowledge in western epistemology in which knowledge is justified true belief.[25] Thus pratyakṣa-pramā (perceptual knowledge) is justified by pratyakṣa-pramāṇa, anumiti (inferential knowledge) is justified by anumāna (inference). Upamiti and śābda are also justified by the respective pramaṇas, upamāna and śabda.[26] Hence pramāṇa as a means of justification clearly distinguishes apramā from pramā, because only pramā is justifiable by a pramāṇa.

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2. (i) **Tattva-cintamani-rahasya,** pp. 116-117.
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5. Radhakrishnan, S. (1977) : **Indian Philosophy** (Vol. II), Blackie and Sons, Bombay, p. 415.

6. (i) **Tattva–cintamani,** (TC) pp. 538.
(ii) **Tattva–cintamani–rahasya,** pp. 538–539.

7. नापि यथार्थागृहीतग्राहित्वं, धारावाहिकवृद्ध्यव्याप्तेः । T C. 379

8. नापि यथार्थानुभवत्वं, ज्ञाने घटत्वादिना यथाशब्दार्थ–सादृश्याभावात् । सादृश्यमात्रस्य भ्रमेऽपि गतत्वात् । T.C. 381

9. नाप्यबाधितानुभवत्वं, बाधस्य विपरीतप्रमात्वात् । T.C. 382

10. नापि संवाद्यनुभवत्वं, ज्ञानान्तरेण तथोल्लिख्यमानत्वस्य संवादित्वस्यभ्रमसाधारणत्वात् । T.C. 382

11. नापि समर्थप्रवृत्तिजनकानुभवत्वं, उपेक्षाप्रमायामव्याप्तेः । T C. 382. 3.

12. नापि तत्वानुभवत्वं, अवस्तुनोऽभानात् । T.C. 383

13. नापि विशेष्यनिष्ठात्यन्ताभावाप्रतियोगिधर्मप्रकारकानुभवत्वं, संयोगादिभ्रमाऽव्याप्तिः । T. C. 383—4

14. नापि विशेष्यवृत्यन्योन्याभावप्रतियोगितावच्छेदक–धर्माप्रकारकानुभवत्वं, अव्याप्यवृत्तिप्रमानुपग्रहात् ।
मूले वृक्षः कपिसंयोगवान्नाग्रे इत्यबाधितानुभवात् ।
T. C. 384—5

15. नापि विज्ञेष्यावृत्त्यप्रकारकानुभवत्वं, एकैक–विशेष्यावृत्तिनानाप्रकारकसमूहालम्बनाऽव्याप्तेः ।
T. C. 386

16. विषयतासमानाधिकरणप्रकारकानुभवा.....
न, निर्विकल्पकाव्याप्तेः..... भ्रमस्तत्रांशे प्रमैवेति ।
T. C. 390—1

17. निर्विकल्पकञ्च प्रमाप्रमावहिर्भूतमेव । T. C. 402

18. T. C. 401 यत्र यदस्ति तत्र तस्यानुभवः प्रमा ।

19. T. C: 401 तद्वति तत्प्रकारकानुभवः ।

20. T, C: 401—2 तद्विशेषणज्ञानजन्यत्वं ।

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22. Tarka–dipika Section : 35

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26. सा च प्रमा चतुर्विधा प्रत्यक्षानुमित्युपमितिशाब्द–
भेदात् ।..... प्रमाणमपि चतुर्विधं
प्रत्यक्षानुमानोपमानशब्दभेदात् । T. C p. 538

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GORAKHANATHA, AMARANATHA AND PRABHUDEVA : A LINK

Dr. Vijaya Telang

The Nātha Sampradāya and the Veerashaiva Tradition have many common factors like philosophical concepts, mystic practices, as well as personalities connected with one another, at least by legends.

'Viveka-Darpaṇa', is a concrete, historical link, the prose-work in marathi, belonging to the 12th or 13th Century, between Gorakhanātha and Prabhudeva.

This work was introduced by Go. Kā. Chāndorkar under the caption 'Shri Goraksha Virachita Amaranātha Samvāda', in 1915.[1] Chāndorkar was not sure of the accurate title of the work. It was Va. Dā. Kulkarṇi, who edited this work under the right title 'Viveka-Darpaṇa' following the perfect academic discipline.[2]

Authorship of this work is controversial. Go. Kā. Chandorkar.[3] Vi. La. Bhāve[4] and La. Rā. Pāngārkar[5] consider Gorakhanātha as its author. Rā. Chim. Dhere[6] and Ma. Rā. Joshi[7] attribute the work to Amaranātha.

Historicity of this Amarnātha is also doubtful. Dhere holds that Gahininātha and Amaranāth were disciples of Gorakhanātha, on the authority of Nivrittinātha. But, as rightly pointed out by Va. Dā. Kulkarni. the word 'Amara' preceded by 'Gayani' in the following Abhanga, may be an adjective and not a noun :

"निवृत्ति परिवार । गुरु गयनि अमर ।
गोरक्षीं कंदर । ब्रह्म माझें ॥"[8]

The Philosophical contents of this work could be made clear by the titles and endings of chapters. Bhāve believes that this author and Dnyāneshwar belong to the same tradition and 'stream'.[9]

Gorakhnāth's philosophical discussions, reduced to a Text by his disciple Amarnātha could be well-compared and contrasted to the dialogue between Prabhudeva and Goraksha in 'Shūnya Sampadane' and 'Prabhulinga lile'.

Prabhudeva, on his way to Shrishaila, meets Goraksha and condemns his yogic trickery, initiating him into Linga-Dikṣā. Goraksha realises futility of alchemy and other Siddhis. His Vachanas, 'Rasavādangaļa Kaiitalli', 'Kuṇḍaliyemba ādhāradalli', 'Nā ninna Kelihenendaḍe' and 'Aragina tejiya mele'[10] could be compared with 'सीध लक्षेण' Chapter 20 in 'Viveka-Darpaṇa' especially :

"जवं काडेयानि हालेया तुटे = तीखटासरीं वींधलेया फूटे = लहुडीपा धाईं खालो ते दाटे = आणाकी वीवाध घातीं घातलेया घटे = तवं दृढत्व झालेयाँ एसें मानणें = तें सीधपण लोकरंजनें कारणें जाणावें ॥"

and

"सीध देह तैसा अाछेद्य - आभेद्य = आजरामर - छाया - काया = वीवर्जीत = दृष्टादृष्ट दीसे = साने थोर हो = तैसीया देहासक्ती = अनंता अनंत सक्ती - येकें नीज योगाभ्यासें हाति येक योगी - येक योगी आधोद्वाराचें आकोंचन करीति = येक नाभीचक्रीं ॐढीयाना दृढबध देति = येक सर्वांगें पवनु चूरके पुरीति =येक लंवीका करती निचेष्टीका काष्टीं लाविती = मनपवनाचें येवयें जेणें अभ्यासें हाये = ता अभ्यासूजंव नेणति तव सर्वे अभ्यास वाउगे ॥६॥"[11]

Goraksha's words resemble very much the following vachana of Prabhudeva

" ಅಮೃತಸೇವನೆಯು ಮಾಡಿ ಆಪ್ಯಾಯನ ಘನವಾಯಿತ್ತ ಕಂಡೆ.
ಪರುಷವೇಧಿಯ ಸಾಧಿಸ ಹೋದರೆ ದಾರಿದ್ರ ಘನವಾಯಿತ್ತ ಕಂಡೆ.
ಮರುಜವಣಿಯ ಹಣ್ಣ ಮೆದ್ದು ಮರಣವಾಯಿತ್ತ ಕಂಡೆ.
ಇವನೆಲ್ಲವನು ಸಾಧಿಸ ಹೋದರೆ ಏನು ಇಲ್ಲದಂತಾಯಿತು,
ನಾನು ನಿಜವ ಸಾಧಿಸಿ ಬದುಕಿದೆನು ಗುಹೇಶ್ವರಾ. "[12]

" I saw that by partaking nectar hunger increased.
I saw that after finding the Sparśa-maṇi
poverty increased.
I saw that death followed the eating of
Samjivani fruit.
Even after finding all these, nothing was obtained.
I have survived, o Guheśvara, as I found the Truth."

Ultimately, the work 'Viveka-Darpana' serves as a link between Gorakhanatha, Amaranatha and Prabhndeva

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Spiritual Anchorage

In the midst of great worriers in these troublous times, we have to depend upon the spiritual anchorage. I am sure, in God all things will be right. Let us pray to Him that He may give us strength and light to visualise His purpose.

—Shri Gurudeo
(Letters)

MADHVA. CARVAKA AND INDIAN TRADITION

—**Dr. D. N. Shanbhag**

Among the systems of Indian Philosophy, Indian Materialism is also a pretty ancient one. "The materialistic philosophy known as the **Lokayata,** the **Carvaka** or the **Barhaspatya** is probably a very old school of thought."[1] "Materialism is as old as philosophy, and the theory is to be met with in the pre-Buddhistic period also. Germs cf it are found in the hymns of the Ṛg-Veda..... The materialists must have preceded Buddhism, since the oldest Buddhist books mention them. There are references to this doctrine in the epics ..... The classic authority on the materialist theory is said to be the sūtras of Bṛhaspati, which have perished. Our chief sources are the polemical works of other schools. The **Sarvadarsanasamgraha** gives a summary of the teaching of the school in its first chapter."[2]

Due to the freedom of thought and expression practised sincerely by the followers of true Indian tradition, even those who were not in agreement with the Cārvāka doctrines of materialism gave it a place, to consider and weigh its doctrines. The **Saddarsanasamuccaya** of Haribhadrasūri (6th Cent. A D) gives a brief account of six schools of Indian philosophy, viz, Bauddha, Nyāya, Sāṁkhya, Jaina, Vaiśeṣika and Jaiminīya and remarks that as some consider Nyāya and Vaiśeṣika as one school, the author deals with the Lokāyata school to make up the number six, connoted by the name of the work.[3] Again, the **Sarvadarsanasamgraha** of Mādhavācārya (14th Cent. A.D.) begins with an account of the Cārvāka system itself. This is how Mādhavācārya introduces the system :—

"We have said in our preliminary invocation "Salutation to Śiva, the abode of eternal knowledge, the storehouse of supreme felicity", but how can we attribute to the Divine Being the giving of supreme felicity when such a notion has been utterly abolished by Cārvāka, the crest-gem of the atheistic school, the follower of the doctrine of Bṛhaspati? The efforts of Cārvāka are indeed hard to be eradicated, for the majority of living beings hold by the current refrain :

While life is yours, live joyously;
None can escape Death's searching eye;
When once this frame of ours they burn,
How shall it e'er again return ?

The mass of men in accordance with the śāstras of policy and enjoyment, considering wealth and desire the only ends of man, and denying the existence of any object belonging to a future world, are found to follow only the doctrine of Cārvāka. Hence another name for that school is Lokāyata, a name well accordant with the thing signified"[4]

After giving an account of the doctrines of the Cārvāka school, Mādhavācārya, at the beginning of the next chapter devoted to the school of the Buddhists, takes objection to Cārvāka's non-recognition of **anumana** or inference as a valid means of knowledge. Others like Śaṅkara have criticised the **Dehatmavada** or the belief in holding the identity of the soul and the body, of the Cārvākas.[5] Scholars like S. Radhakrishnan,[6] S. N. Dasagupta[7] and Mm. Vasudev Shastri Abhyankar[8] among others have pointed out that Cārvāka has been criticised on these two points viz. non-acceptance of inference and the identity of the body and soul.

It is only Madhva who has shown that the Cārvāka philosophy is unacceptable because it does not accept

anything like **Dharma** and **Adharma** or religious conduct & merit and irreligious conduct & demerit. His refutation of the Cārvākas is too brief, but at the same time quite clear-cut. It is in his commentary on the **Brahmasutra** (II. ii. 6); he states - "What is the purpose of that system of philosophy which does not accept **Dharma** and **Adharma ?** Hence, it should be disregarded because of self - contradiction"

The argument of Madhva can be elaborated in the light of the gloss of Jayatīrtha:—

Madhva asks a pertinent question to the Cārvākas who deny the authority of the scriptures— "Do you accept the existence of principles like **Dharma** and **Adharma** or the unseen merit and demerit ? Because, a firm belief in the scriptures laying down **Dharma** and **Adharma** is essential for all those who accept **Dharma** and **Adharma.** And the answer of Cārvākas is well known— "We do not accept anything unseen, including **Dharma** and **Adharma.**" Madhva takes exception to this refusal of the Cārvākas to believe in **Dharma** and **Adharma.** He asks a simple question—" Then, what is the purpose of your precepts ? Verily, every School should have a purpose of bringing happiness to its followers". Cārvāka does not believe in heaven or hell, as they are unseen. He cannot say that the purpose of his School is to make people happy by guiding them to secure wealth by which one can secure worldly happiness. Because, such wealth is not gained by following his doctrines, but by engaging oneself in business, agriculture and the like. Thus Cārvāka fails to help his followers to get even worldly happiness.

Now Cārvāka contends— "My purpose is different It is only to free people from the snares of **Dharma** and **Adharma** with which you have bound them by propagating the existence of an unseen God and His dispensing joy or

sorrow depending upon the performance of **Dharma** and **Adharma** which too are unseen. Because of their belief in your preachings, the people are constrained from enjoying to their heart's content, the worldly pleasures. Hence, our function in a way is a negative one. We preach that there is nothing like God, **Dharma** or **Adharma** and thereby we induce people to enjoy fully all the worldly pleasures, without any hesitation or any constraints. Thus our precepts do have a purpose of bringing happiness to the people."

Here one can note that Cārvāka presumes that a belief in God, **Dharma** and **Adharma** is a constraint or hindrance to worldly enjoyment. And Madhva shows the flaw in his presumption. The fact is quite opposite to his presumption. The non-belief in **Dharma** and **Adharma** will make people hanker after worldly pleasures without caring for the joy or the welfare of others. And thereby the **Matsya-nyaya** or the law of jungle where 'might is right' will come into force and there would result misery of one and all, as every person will have someone mightier than himself. Thus by following the teachings of Cārvāka not worldly happiness nor joy to one's content, but allround and widespread misery and unhappiness will be the net result Thus the doctrines of Cārvāka have no purpose beneficial to humanity.

Secondly, every School of philosophy worth its name should have its own subject matter. Now, what can be the subject matter of the Cārvāka School ? It cannot be something unseen, because the School does not believe in anything unseen. It can neither be something seen. Because, the visible results can be obtained by following specific sciences dealing with worldly affairs. For exampie, p ysical pleasures can be best enjoyed by following the guidance given in the Kāmasūtras. Wealth can be earned by following the Arthaśāstra. Diseases can be cured by

following the Āyurveda. Houses can be built by following the designs given in books on architecture. And so on. Cārvāka need not teach all this. Moreover he must also remember that anything to become a Śāstra or a treatise worthy to be followed, it should teach something which cannot be obtained by other simple and worldly means (Aprāpte hi śāstram arthavat).

Next, Cārvāka cannot say that the subject-matter of his School is the Dharmābhāva or absence of Dharma and Adharma, and that by showing the absence of Dharma and Adharma it is easy to remove the illusion regarding them But Madhva asks : "Well, how do you cognise the Dharmābhāva. Clearly, the only pramāṇa viz. perception which you admit, cannot cognise Dharmābhāva".

Thus, as the Cārvāka School does not have any Prayojana or purpose to serve, and as it does neither have any Viṣaya or subject-matter, it can never have any Adhikārin or an aspirant or a follower. Without these three essential requirements, no School of Philosophy can be considered as such. Hence, the Cārvāka fails to come up to the level of a School of Philosophy

An additional argument is advanced by Madhva in his Viṣṇutattvanirṇaya, while refuting the Cārvāka school. And that is, not only does the Cārvāka School, not do any good to the people, it even does not earn anything beneficial for its propagator himself. The reason is obvious :— By following the teachings of Cārvāka, the law of jungle would prevail and people would harm each other. And when they realize that the all-round harm has been caused by following the teachings of the propagator of the Cārvāka School, people would certainly catch hold of him and inflict any punishment upon him, even of lynching him on the spot.

Thus the Cārvāka School does no good to its followers nor to its propagator himself. Hence it should be discarded lock, stock and barrel. Accordingly, Madhva concludes, "Therefore, by speaking about the absence of Dharma, he himself accepts the futility of his preachings and hence he cannot be treated as a philosopher of whatever sort !"[9]

In this refutation of the Cārvāka school by Madhva, one can note that he does not find fault with the Cārvāka view of non – acceptance of inference as a pramāṇa, nor its Dehātmavāda or the identity of the body with the soul. Madhva's main contention is that any School of Philosophy, worth its name should serve some useful purpose of humanity. By following its teachings, people should be able to attain happiness here as well as hereafter. The way of life attempted by Cārvāka to teach and propagate need not be taught to anyone by any preacher. The worldly enjoyment is secured by even animals by their instinct itself. As Mm. Umesh Mishra observes, "If we take the main doctrines of this school (Cārvāka) and compare them with the activities in the primary stage of our life it will be quite clear how very closely they resemble each other..... Looking at the materialistic advancement of the present day, it may be said that most of us at present are no better than a materialist in practice and have no definite faith in moral responsibilities and would like only to eat, drink and be merry We think that with death everything perishes".[10]

In this sense, Cārvāka is called Lokāyata also. Because, his teachings secure an easy access to the common man who wants pleasure with ease and without any hardship.[11]

Guṇaratna in his commentary on the Ṣaḍdarśanasamuccaya asserts that the Cārvāka were called as 'Lokāyatas' or 'Lokāyatikas' because they were behaving like common men having no capacity to think.[12]

Thus the teachings of Cārvāka appealed to the animal instincts in man which hanker after worldly pleasures. But man is not born to live an animal life. He has to rise above the animal instinct and has to live intelligently with his co-beings following the principle of co-existence, Viz. "Live and let live". He should enjoy pleasures without obstructing other's enjoyments. He should follow a path which would lead him to eternal peace without harming the peace of others. It is well said that Dharma is the guiding principle which shows him such a path. And, Dharma is declared to be the distinguishing factor of man in the oft-quoted Subhāṣita :—

Āhāranidrābhayamaithunañca
Sāmānyametatpaśubhirnarāṇāṁ I
Dharmo hi teṣāmadhiko viśeṣo
Dharmeṇa hīnāḥ puśubhiḥ samānāḥ II

["Food, sleep, fear and intercourse – these are common to men and animals. But Dharma is the additional characteristic feature of men. Men devoid of Dharma are equal to animals."]

And one can note that Madhva's refutation of Cārvāka is in accordance with this basic requirement to be possessed by all men.

It is also true that Indian Tradition informs us that the teachings of Cārvāka were preached only to harm its followers and not to their benefit. "The original propounder of the school is said to be Bṛhaspati, the presiding deity of learning and the preceptor of the Devas. It is believed that when gods were at war with the devils (asuras), the former requested their preceptor and leader Bṛhaspati to devise some means by which, the devils would lose the sympathy of Śukrācārya who was their (asuras) preceptor, for under the latter's guidance, the devils were

gaining ground. So once, when Śukra was out, Bṛhaspati, in the guise of Śukra entered the camp of the asuras and taught them the doctrines of Materialism. When real Śukra came back he was not respected and obeyed by the asuras as before. This made Śukra angry and the asuras lost his sympathy and assistance."[13]

The Maitrāyaṇī Upaniṣad clearly states (7-9) —

" Bṛhaspati, the preceptor of gods became Śukra the preceptor of demons, and for the safety of Indra created this nescience which is conducive to the destruction of demons. Duel to it, the good is preached as bad, and bad as good."

These references to the Cārvāka teachings show that they were preached only to harm their followers and not for any good purpose.

Moreover, Indian tradition tells us clearly that the followers of Cārvāka were not only admonished but the demon Cārvāka was even burnt to ashes In the Rāmāyaṇa, when Bharata meets Rāma, the latter cautions the former to be away from the Materialists who are clever in preaching evil things.[14]

This clearly shows that everyone was advised not to follow the Cārvāka or the Lokāyata teachings.

There is a tendency among some scholars to show that in ancient times the system of Cārvāka was admired and his followers were held in high esteem. For example, Shri. Tarkatirtha Laxmanashastri Joshi, well known scholar of Maharashtra, states[15] that it has been said in the Mahābhārata (śāntiparva, ch. 218), That there were one hundred ācaryas of heretic faith in the court of King Janaka. But a perusal of the passage of the Mahābhārata reveals that no doubt there were 100 ācāryas in the royal

court of Janaka, but they were not of heretic faith nor were they followers of the Cārvāka. It is only stated that King Janaka was discussing with them regarding one's life hereafter (Aurdhvadehikadharmānāmāsīdyukto vicintane).

It is also made much of the usage of the word 'Lokāyata' found in the Arthaśāstra of Kauṭilya (I. ii). It is suggested that this Lokāyata is the same as the philosophy of the Cārvākas and that it was given sufficiently important place in the times of Kauṭilya.[16] But even though it is a fact that Kauṭilya uses the word Lokāyata, the context and the explanation given by him show that it is not the philosophy of the Cārvākas. Firstly Kauṭilya clearly states that there are four Vidyās or lores or sciences to be studied by a king and they are Ānvīkṣikī or the science of logic or reasoning, Trayī or the Triad or the three Vedas (Rk, Yajus & Sāma), Vārtā or the science of commerce and business, and Daṇḍanīti or the science of state-craft. This shows that Kauṭilya, unlike the Cārvākas, believed in the authority of the Vedas and the need of studying and following them. Secondly, he uses the term 'Lokāyata' while giving the details of the Ānvīkṣikī as "Sāṅkhyaṁ Yogo Lokāyataṁ Ceti Ānvīkṣikī" which means that Ānvīkṣikī consists of Sāṅkhya, Yoga and Lokāyata. Further he lays down that the Ānvīksikī helps the people by imparting the faculty of investigating the strength and weakness or the advantages and disadvantages of whatever which has been laid down in the other three lores. And hence, here the term Lokāyata does not and cannot mean the School of the Cārvākas. And we must note that such an investigation is not a gift of the Cārvākas to Indian Philosophy. It was there from very old times as can be seen from the Upanisadic injunction laying down Śravaṇa, Manana and Nididhyāsana as the means to know and realise Ātman or the Supreme Soul.[17] Further it should be noted that the Sāṅkhya system had the name Ānumānika

or that which depends upon inference or logic.[18] And Yoga is well-known as a 'sister-school' of Sāṅkhya. Hence Kauṭilya's mention of the Lokāyata cannot suggest his acceptance of the Cārvāka system nor can it indicate that the Cārvāka system had been given an important place by Kauṭilya.[19]

On the basis of the Jābāli-episode of the Rāmāyaṇa and the Carvāka episode of the Mahābhārata, Debiprasada Chattopadhyaya[20] tries to conclude– "Lokāyata did mean the philosophy of the people" (p. 2); "Many evidences may be mentioned to show that the influence of the Lokāyata views was deep and wide-spread. The name Lokāyata is itself one; it meant that which was spread among the people" (p. 31). "Even at the time of the composition of the Rāmāyaṇa, it was possible for one to remain a Brāhmaṇa and yet to go on preaching the Lokāyata-views. This is evidenced by the Brāhmaṇa, Jābāli, trying to persuade Ramacandra to heretical ideas" (p. 31). The words of Cārvāka uttered in that episode of the Mahābhārata are, according to Chattopadhyaya, "indication of the positive moral values upheld by the Lokāyatikas" (pp. 134).

It is pertinent to consider whether Indian Tradition, at any point of time, gave an important and honourable place to the Cārvāka philosophy. As we have seen above, this philosophy of materialism was taught by Bṛhaspati only to harm the demons and not for anybody's welfare. All the tenets of the Cārvākas have been considered to be harmful to the individual as well as the society.

One of the tenets accepted to have been preached and professed by the Cārvākas is that there is no God as understood by the Vedas and their followers and that the visible ruler himself is the God. And we can see that this view was held by Vena ("These fools are disregarding me, who am the God in the form of the King—" Bhāgavata, IV.

15.24), Hiraṇyakaśipu ("Where can there be any God other than me, the King"— Bhagavata, VII. 8. 13) and other despotic rulers who met their death and destruction because of their not accepting any God as held by the Vedic followers. The condemnation of this tenet is too clear in the Bhagavadgītā (Ch. XVI)—

> "Demoniac persons know not action or inaction; neither purity nor (correct) conduct nor veracity are in them. They say the universe is devoid of truth, devoid of fixed principle and devoid of a ruler, produced by union (of male and female) caused by lust, and nothing else. Holding this view, (these) enemies of the world of ruined selfs, of little knowledge, and of ferocious actions, are born for the destruction (of the world). Entertaining insatiable desire, full of vanity, ostentatiousness, and frenzy, they adopt false notions through delusion, and engage in unholy observations. Indulging in boundless thoughts ending with death, given up to the enjoyment of objects of desire, being resolved that taht is all, bound down by nets of hopes in hundreds, given up to anger and desire, they wish to obtain heaps of wealth unfairly for enjoying objects of desire. 'This I have obtained today; this wish I will obtain; this wealth is mine; and this also shall be mine; this foe I have killed; others too I will destroy; I am Lord, I am the enjoyer, I am perfect, strong, happy; I have wealth; I am of noble birth; who else is like me? I will sacrifice, I will make gifts; I will rejoice,' Thus deluded by ignorance, tossed about by numerous thoughts, surrounded by the net of delusion, and attached to the enjoyment of objects of desire they fall down into impure hell".[21]

Another major tenet of the Cārvākas is "Physical pleasure alone is the goal of human life" (Kāma eva puruṣārthaḥ) and hence they advocate unrestricted sense-enjoyment. Guṇaratna in his commentary on the Ṣaḍdarśanasamuccaya tells us that the Cārvākas ate meat, drank wine and indulged in unrestricted sex and that each year they gathered together on a particular day and had unrestricted intercourse with women.[22] Hemacandra in his Triṣaṣṭiśalākāpuruṣacaritramahākāvyam also records this unrestricted sensual enjoyment of the Cārvākas (I i. 324). In the words of S. N. Dasgupta "The only thing that the Cārvākas cared for was the momentary sense pleasure, unrestrained enjoyment of sensual joys. They did not believe in sacrificing present joys to obtain happiness in the future ..... Immediate sense-pleasures were all that they wanted and any display of prudence, restraint, or other considerations which might lead to the sacrifice of present pleasures was regarded by them as foolish and unwise".[23] The consequences of such unrestricted enjoyment has been effectively portrayed by Daṇḍin (about 650 A. D.) in his Daśakumāracarita (Ch. VIII). It is a story of King Anantavarman of Vidarbha. He discards the advice of the aged minister and listens to the words of one Vihārabhadra who was 'a scandal-monger, an arch-villain, capable of exacting bribe even from ministers, a teacher of all misconduct, an aide in matters of lust'. He teaches the philosophy of 'Eat, drink and make merry,' ridiculing the political philosophy of Kauṭilya. The gist of his teaching is :

> " Doing away with excessive restrictions enjoy the pleasures of senses as much as your majesty would like to..... Your majesty may assign the burden of kingdom to trustworthy and devoted ministers capable of shouldering it and make the attainment of human form worthwhile by enjoying in the company of the ladies of the harem that resemble Apsarases, and by

arranging sessions of song, music and drink at proper occasions."

What was the result ?

"And he (King) too followed his advice very respectfully like the advice of a preceptor as though. The subjects following his conduct took to vices in an unbridled way. None would find fault with others because of the equal guiltiness of all The superintendents of various departments misappropriated the yield of their activities, imitating the disposition of their master. Then gradually the sources of income dried out, while the avenues of expenditure of the King increased day after day on account of the subservience of the king to rogues The feudatories and leading citizens and country-folk (or state officers), who along with their wives were included in the drinking bouts by the King, who began to confide in them through a like (dissolute) nature. transgressed their proper code of conduct. The king had intercourse with fheir wives under different pretexts (or devices). And these (feudatories etc.) enjoyed various pleasures with the inmates of his harem, which had lost character. without any fear. And all ladies of noble family listened to the intrigues of their paramours, being attracted by the shrewd speech of lewd persons, having no control on character and being utterly defiant of their husbands. And thereby arose the quarrels of angry persons. The weak were assaulted by the strong. The wealth of the wealthy was robbed by thieves and the like The paths of sin were freely trodden, with all sense of shame therefrom being lost. The populace bemoaned in tears piteously, with their Kinsmen killed, wealth looted, and they themselves being subjected to death and imprisonment. Punishment meted out unjustly created

> fear and wrath. Greed took possession of poor families. Spirited persons, being offended, smarted through self respect. Intrigues of enemies succeeded in bringing about many an evil thing .....[24]

Finally Anantavarman was destroyed by his enemies.

So this is the fate of following unrestricted sensual enjoyment preached by the Cārvākas.

It must be noted here that even Vātsyāyana, the author of the Kāmasūtras does not approve of the teaching of the Lokāyatas or the Cārvākas. In the second section of the I chapter he takes up for consideration the tenets of the Lokāyatas who discard Dharma or religious conduct on the ground that it speaks of not immediate fruit but of the fruits hereafter, that too which are doubtful. Tney advocate that it is foolish to leave the single bird in hand with the hope of securing two in the bush! In reply Vātsyāyana asserts that Dharma should be observed (careddharmān) because the import of the scriptures laying down Dharma is beyond doubt, religious actions are seen to be fruitful, the movements of sun, moon, stars, planets and the like are seen to be for the good of the world, the life of humanity requires the observance of the religious duties according to one's own varṇa (class) and āśrama (stage in life) and because it is a fact that every sane person renounces a seed today to secure a big tree tomorrow (sūtras 25 to 31).

All this shows that at no point of time and in no class of literature, the doctrines preached by the Cārvākas had been given any important place of even a little credence in any way. And so Madhva is justified in dismissing the Cārvākas as quite futile and purposeless and positively harmful.

Now it remains to consider the episodes of Jābāḷi and Cārvāka mentioned above.

It is true that in the Ayodhyā Kāṇḍa of the Rāmāyaṇa, Jābāli one of the ministers of the royal court of Ayodhya does speak in the fashion of a Cārvāka. But the context and the motive of his speech show that he was not a follower of the Cārvāka school. At best it can be said that he knew the Cārvāka-doctrines and one must note that knowing a doctrine and practising the same, is quite different, because one may know many things as a precaution, only to avoid them or to be away from them.

The context is the meeting of Bharata and Rāma at Citrakūṭa, where the former tries his best to persuade Rāma to return to Ayodhyā. When he fails in his attempts, Jabāli speaks like a materialist to force Rāma to return to the kingdom. Here Vālmīki clearly states that the words of Jābāli are Dharmāpeta[25] or opposed to Dharma or right conduct. Secondly, on listening to these Dharmāpeta words of Jābāli, Rāma becomes quite angry and replies— "What you spoke to please me is certainly the misconduct in the form of right conduct and harmful even though appearing as beneficial".[26] Rāma thus makes it clear that the speech of Jābāli i. e. the Cārvāka-doctrines can never be beneficial and fit to be followed, even though they appeared to do good and to bring welfare. And on seeing infuriated Rāma, Jābāli himself confesses— "I am not a Nāstika or irreligious. I spoke in that manner to see whether at least by that you can be made to return to Ayodhyā".[27] And this intention of Jābāli is also confirmed by Vasiṣṭha, who pacified Rāma by telling that Jābāli spoke only to make Rāma return. All this conclusively proves that Jābāli was not a follower of the Cārvāka School nor was he going on preaching the Lokāyata views, as tried to be made out by Debiprasada Chattopadhyaya.[28] The episode of Jābāli is a clear indication of the love and

admiration which Rāma commanded at that young age, not only from the general public, and his kith and kin, but also from sages and learned persons like Jābāli who did not hesitate to advise, only for the sake of having Rāma as their ruler, in the manner of a materialist and atheist, even though they held, professed and preached theistic and religious views and lived a perfectly religious life.

Coming to the episode of Cārvāka in the Mahābhārata,[29] it should be noted that not only there is clear condemnation of his views but also he was burnt to ashes for his treacherous act. It so happened that Yudhiṣṭhira after winning the glorious victory in the dreadful Mahābhārata-war was seated in the assembly of thousands of priests who had gathered to shower blessings on him. Then suddenly there arose a priest and began to address Yudhiṣṭhira on behalf of all the priests, even though he had not been called upon to address. The poet calls him 'wicked' and 'one who wanted to harm the great Pāṇḍavas',[30] While addressing Yudhiṣṭhira, he condemned him for bringing about the brutal slaughter of his own kith and kin. Here it should be noted that with a view to exploit Yudhiṣṭhira's high regard for brahmins he states[31] that he is speaking not his individual opinion, but the unanimous decision of all the brahmins assembled there, and thereby he desires to draw Yudhiṣṭhira's full attention to his words to receive and act upon them. But the poet tells us that not only he was not representing the opinion of the priests assembled there, but his words came to them as a bolt from the blue![32] And immediately they assert in one voice— "O King, these are not our words. All glory be unto you".[33] Then they desire to know the identity of their self-imposed representative and see with their divine vision that he is a demon by name Cārvāka, a friend of Duryodhana, who had come there in the garb of a brahmin to harm Yudhiṣṭhira. The priests assembled there did not stop at simply

exposing his true form but punished him by reducing him to ashes.

Thus this episode also shows that Cārvāka preached only to harm righteous persons and not for any good purpose and anybody's any kind of welfare. Even though this is what the epic narrates, efforts are being made to hold Cārvāka to be a benevolent preacher and not a demon. Debiprasad Chattopadhyaya observes, "The story of Cārvāka being a demon in disguise, secret agent of the wicked Duryodhana, etc, is maliciously fanciful and much too crude to be accepted seriously".[34] The learned scholar wants to accept the words of Cārvāka uttered in this episode as an "indication of the positive moral values upheld by the Lokāyatikas," but is not prepared to accept Cārvāka to be a demon and a friend of wicked Duryodhana as stated clearly in this episode itself. This is to say the least what is called as the 'Ardhajaratīnyāya' or consuming one half of the egg and leaving the other half to hatch! Such partial acceptance of authoritative texts does not lead us to definite conclusions

Moreover, in calling Duryodhana 'wicked' and in stating Cārvāka to be his 'secret agent', there is nothing 'maliciously fanciful'; because after all it is a fact. In the Ādiparva (68.67) of the Mahābhārata it is stated that Duryodhana was born with the essence of Kali and he would be hated by the world (verily due to his wickedness). Again in the Striparva (29.34) while consoling Dhṛtarāṣṭra, sage Vyāsa tells him that his son viz. Duryodhana was born with the essence of Kali for bringing destruction in the world and hence one need not lament over his death. In the Śalyaparva (65.38) Duryodhana himself confesses that Cārvāka happens to be his bosomfriend.

Hence, when Madhva proves that the Cārvāka School should be discarded completely because its teachings harm

the entire humanity, Madhva is only following the age-old Indian tradition preserved in our authoritative texts which advise the humanity as a whole, to be away from the Cārvāka doctrines. This refutation of the Cārvākas given by Madhva should have been dealt with by S. N. Dasgupta while elaborating the criticism of the Cārvāka School. He remarks:" It (the Cārvāka philosophy) had a new logic, a destructive criticism of most of the cherished views of other systems of Indian philosophy, a materialistic philosophy and it denied morality, moral responsibility and religion of every kind".[35] And one expected that the learned scholar will deal with the criticism of the Cārvāka for his denial of morality also. But he has devoted many pages for elaborating the criticism of the Cārvākas for not accepting inference as a valid means of knowledge and for accepting the Dehātmavāda, while he has not taken note of the criticism of the Cārvākas for not accepting Dharma and Adharma highlighted by Madhva.

This is one of the major contributions of Madhva to the socio - philosophical field which also shows his concern for the welfare of the humanity as a whole.

FOOTNOTES

1. S. N. Dasgupta, A History of Indian Philosophy, Vol. III, Motilal Banarsidass, Delhi 1975, P. 512

2. S. Radhakrishnan: Indian Philosophy. Vol. I George Allen and Unwin Ltd. London, 1948 P. 227-8

3. Śrīṣaḍdarśanasamuccayaḥ Sri Muktabai Jnana Mandira Samsad, Dabhoi, 1949, P. 143

4. Translation by Cowell and Gough.

5. Śaṅkara, Brahmasūtrabhāṣya, III. iii. 53-54

6. S. Radhakrishnan, Op-cit, P. 284

7. S. N. Dasgupta Op-cit, PP. 533–550

8. Mm. Vasudev Shastri Abhyankar's Commentary in Sanskrit on the Sarvadarśanasaṅgraha, III Ed, Bhandarkar Oriental Research Institute, Poona, 1978, Introd. PP. 30-31

9. Viṣṇutattvanirṇaya, Ed. S. S. Raghavachar, Sri Ramakri shṇa Ashrama, Mangalore, 1971, P. 3

10. History of Indian Philosophy, Vol. I, Tirabhuti Publications, Alhabad, 1957, Pp. 190-1

11. Mm. Vasudev Shastri Abhyankar Op–cit. Introd. P. 98

12. Op-cit. p. 144

13. Mm. Umesh Shastri Op-cit. pp 192 3. This is corroboratel by (1) Padmapurāṇa, Part-I, Samskrti Samsthana, Bareli, 1968, P. 101. (2) Mm. V. S Abhyankar, Op-cit. P. 97; and (3) Viṣṇupurāna, P. 97

14. Aycdhyākāṇḍa 100, 38-39

15. Prof. Sadashiv Athavale, Cārvāka Itihāsa Āṇi Tattvajñāna (Marathi), Prajnapathashala Mandal, Vai, 1958. Introd. P. 12

16. Prof. Athavale. Ibid, pp. 17-18

17. Bṛhadāraṇyaka Upanisad, II, iv, 5

18 Brahmasūtra, I iv. 1, and II ii. 1

19. One can note in this connection that Sri K. Krishna Bhatta has rendered the word 'Lokāyata' as 'Nyāyaśāstra' in the Kannada translation of the Arthaśāstra, published by Samaj Pustakalaya, Dharwad, 1972, P. 45

20. Lokayata: A Study in Ancient Indian Materialism, Peoples Publishing House, New Delhi, IV Ed. 1978

21. English rendering by K. T. Telang, Sacred Books of the East Series Vol. VIII. Pp. 115-6

22. Op-cit P. 144

23. Op-cit. P. 550

24. English rendering by Prof. S. V. Dixit (Editor) Daśakumāracaritam (Ucchvasas VI-VII-VIII.) Published by the Editor, Belgaum, 1957, P. 54, 59, 60, 65-66

25. Ramayana, Ayodhyā Kāṇḍa 108-1

26. Ibid, 109-2. Compare this with the words of the Maitrāyaṇī Upaniṣad quoted above.

27. Ibid. 109. 37-39

28. Op-cit. P. 31

29. Śāntiparva, Chapter 38

30. " Sa Duṣṭaḥ Pāpamāśaṁsuḥ Pāṇḍavānāṁ Mahātmanāṁ " — Ibid 38-25

31. Ibid. 38, 26-27

32. Ibid. 38. 28

33. "Naitadvaco" smākaṁ Śrīrastu Tava Pārthiva" Ibid 38. 31

34. Op-cit. P. 34

35 Op-cit. P. 533,

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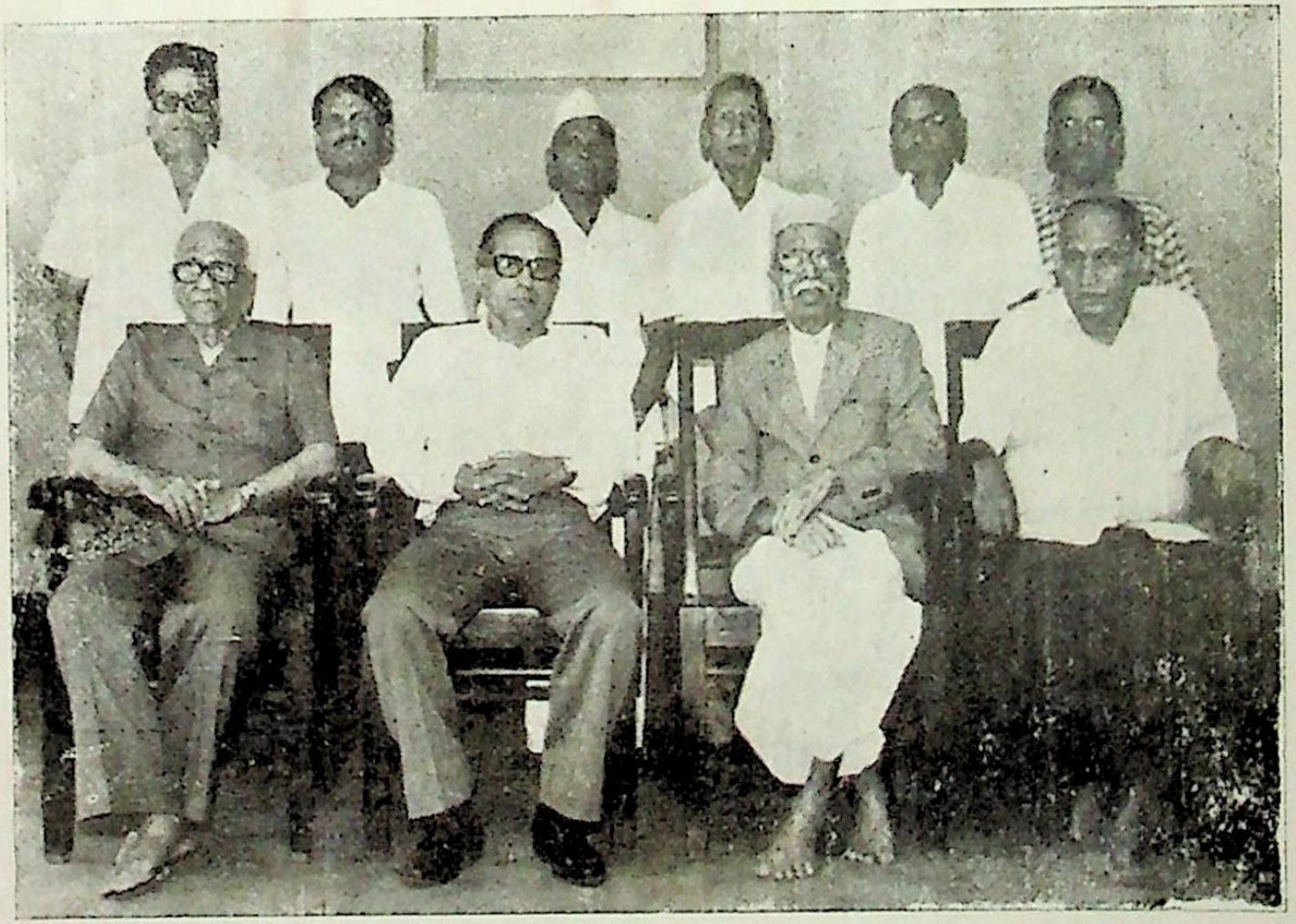
Visit of Shri **M. J. Raju,** (B.Sc., B.L.) Charity Commissloner
Belgaum, to Gurudeva Mandir on 22-2-1988



Sitting : Shri N. S. Metrani, Shri M. J. Raju, (Charity Commissioner),
Shri J. V. Parulekar, Shri D. B. Parulekar.

Academy of Comparative Philosophy and Religion
BELGAUM

Quarterly Report

Shri Punekar, organizer of Surya Namaskar Mandal, Belgaum, organised practicals of Surya Namaskar in Gurudeo Mandir for the children below the age of 15, under the Presidentship of the Chairman- Shri J. V. Parulekar. About 50 children participated in the function which proved a valuable guidance for the maintenance of health of the children.

Shri Paranjape, promoter of the Namaskar mandal felicitated Shri D. B. Parulekar, Secretary of the Academy, on his 61st birthday by presenting a shawl and coconut to him after the function.

Poojya Shri Sat-vicharanand of Goa delivered talks for 2 days in Mandir on 'Atmajnana' (Self Knowledge).

Poojya Shri Hridaya Narayan yogiji, Delhi delivered a talk on 'Yoga' on 31-1-1988.

Param Poojya Shri Madhavanand Saraswati (ascetic) Chief of Shri Krishna Saraswati Peeth, Kashi (Banaras) stayed in Gurudeo Mandir for 5 days from 10-2-1988. A large number of religious minded persons visited Mandir and had his 'Darshan'.

Hon'ble Shri V. G. Prabhugaonkar, Minister, Govt of Maharashtra, paid a visit to Gurudeo Mandir on 15-2-1988. Shri D. B. Parulekar took him round the building and showed him the library - Gurudeo Granthalaya. The Hon-ble Minister expressed satisfaction over the working of the Academy.

Shri M. J. Raju, B.Sc.B.L. Charity Commissioner, Belgaum paid a visit to the Academy on 22-2-1988. The Chairman Shri J. V. Parulekar, Shri N. S. Metrani and Shri

D. B. Parulekar (trustees), were present and appraised the Charity Commissioner about the implimentation of the aims and objects of the Academy.

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We are grateful to all these persons for their generous donation to the Academy.

Shri Chandrakant Raghunath Lele, Gujrath, paid Rs. 125/- and enrolled himself as life-subscriber of Pathway to God.

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Marathi

5.	कर्मयोग	डॉ. ह. रा. दिवेकर	2–00
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10.	श्री ज्ञानेश्वरांचे आत्म-दर्शन अर्थात् कार्य आणि तत्त्वज्ञान	श्री रा. ना. सराफ	40–00

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